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Marching Song.

We mix from many lands,
We march from very far;
In hearts and lips and hands
Our staffs and weapons are,
The light we walk in darkness
Sun and moon and star.

Out under the moon and stars
And shafts of the urgent sun
Whose face on prison bars
And mountain heads are one;
Our march is everlasting till
Time's march is done.

O, nations undivided,
O, single people and free,
We dreamers, we divided,
We mad, blind men that see
We bear ye witness ere ye come
That ye shall be.

The locks shall burst in sun-fer,
The hinges creaking spin,
When Time, whose hand is thunder,
Lays hands upon the pin,
And shoots the bolts reluctant,
Bidding all men in.

Rise ere the dawn be risen;
Come and be all souls fed,
From field, and street and prison,
Come for the feast is spread,
Live, for the truth is living;
Wake, for the night is dead.

ADGERSON CHARLES SWINBURN.

The Passing Show.

There are numerous signs that the Labor Party will have to abandon conscription.

After a year's trial, the Conscription Act has proved one of the most remarkable failures that politicians ever invented, and that is saying a great deal.

"Sydney Daily Telegraph" (19/8/12), asks: "Is the Defence Act a Sham?" and then proceeds in a leading article to show that owing to the large percentage of cadets who have refused to render service, the Act has failed.

The same paper says: "It is now being discovered by the Defence Department and also by the whole of Australia, that a flaw, which must be regarded as dangerous, exists in the so-called compulsory military service which Parliament has made a statutory obligation on all male citizens who have reached a prescribed age. That flaw is found in the fact that Parliament is unable to compel several scores of thousands of youths to perform their statutory duty if they choose to disregard it."

That flaw is fatal. Neither Parliaments nor courts have been able to overcome it. The law says that a cadet who refuses to do his ordinary drill may be fined or imprisoned and ordered to do extra drill. But what is the use of ordering extra drill for a boy who refuses to do his ordinary drill? And how can a cadet who has no money be ordered to pay a fine?

The dictum of the celebrated Mr. Bumble—"The law is a ass"—applies with peculiar force to the Conscription Act, which requires the boys of the working class to give up the time usually spent in earning their living to go drilling.

In enforcing this foolish law many foolish proceedings have been taken. One boy was prosecuted in Sydney recently, who said his mother was dead and his father in a hospital. He himself was blind in one eye and could see very little with the other, but helped to keep the younger members of the family on the £1 a week he earned. The Magistrate refused to impose the usual fine in such a case, and—with wonderful humanity—"let the defendant off with the costs."

At Balmain, on August 6, 19 cadets were prosecuted. Amongst the number one boy had a paralysed leg, another was covered with boils, another had his thumb taken off, while others were suffering from various ailments, which should have at least saved them from being dragged to court. But no discrimination was shown. The officers responsible acted in a wooden-headed manner under a wooden Act. In all but three cases fines of £5 and 5/6 costs were imposed. In the three cases costs only were imposed.



Your soul belongs to God alone.



You must swear allegiance to your King.



While you breathe your body belongs to me.



But my heart belongs to you.

The Control Of The Child. —Der Wahre Jacob.

The average magistrate never forgets costs. So long as the victim has enough life in him to get to court he must pay costs.

Forty boys appeared at Sydney Central Police Station, on August 19, to answer charges of neglecting to comply with the Conscription Act regulations. Thirty were fined £5 with costs. The halt, the lame, and the blind were let off with the inevitable costs. In other districts the same senseless and tyrannical proceedings were being taken with a callousness and indifference to hardship and suffering only to be found elsewhere on a battlefield.

While the courts were thus busy gathering in the fines—or perhaps inflicting them and agreeing to wait six months for payment—the spokesmen of the Labor Party were soothing their followers with promises of "leniency."

The Prime Minister, and the Minister for Conscription, are in a tight place under the Conscription Act. By prosecuting thousands of Cadets they are losing thousands of votes by offending working people who are members of their own party. By promising "leniency" they raise the ire of the Liberal press which immediately shouts for more "firmness" in the administration of the Act.

When the Labour Ministers prosecute, up goes the Political Labour Thermometer; when they are lenient, up goes the Liberal one.

To placate both parties, Senator Pearce (not Fierce) has recently hit upon the expedient of keeping the leniency promises and the drastic prosecutions going together. But even this method is not very successful, and promises in the long run to bring him to the same fate as the owner of a certain donkey, who once endeavoured to please everybody.

In spite of promises of leniency, Laborites, whose sons are prosecuted, persist in taking more note of the drastic prosecutions than they do of the

leniency promises. Liberals, on their part, refuse to accept the prosecutions as a guarantee of good faith. They point to the leniency promises and shriek for more drastic measures. Both sides are heated to the point of explosion, and the Party is in imminent danger of being blown up or out at the next count of votes.

On behalf of the Liberals, the "Sydney Daily Telegraph" says: "The citizens of the Commonwealth having deliberately chosen to introduce a form of compulsory military service cannot expect to enjoy perfect freedom of action, and also security against external aggression. There must be a surrender of individual liberty, otherwise the compulsory military service becomes a dangerous sham."

The "D. T." states the case incorrectly. The citizens of the Commonwealth never "deliberately" chose to introduce the Conscription system. It was sneaked in and foisted upon them before they knew what their political leaders were up to. And as a result, the people are not asked to make a "surrender" of "individual liberty," but the whole of their industrial liberty has been stolen, and they have been placed under the iron hand of the militarists.

"Political forebodings are plainly traceable in the unwillingness of Parliament to take strong measures against cadets who refuse to do their military duties. Yet if strong measures are not taken the compulsory military system of Australia threatens to become a laughing-stock to the rest of the world instead of the valuable object-lesson which the enthusiastic supporters of the compulsory principle in the United Kingdom hailed it as being when it was first brought forward."—"The Daily Telegraph."

In demanding that the politicians shall adopt "strong measures" to save the Act from becoming "a laughing-stock to the rest of the world" and thus blasting the hopes of the "enthusiastic supporters" of the compulsory principle in the United Kingdom, the "Telegraph" is labouring in

vain. The politicians have made fools of themselves, and they know it, and to ask them to do it some more is surely futile.

The Act is a failure. It is already "a laughing-stock" to the rest of the world. It is a "valuable object-lesson" on the folly of the Conscription system. The "enthusiast" who supports the system in the United Kingdom will soon be as rare as the believer in chattel slavery, cannibalism, or any other notion of a former ferocious age.

Those who do not believe the foregoing should read what some of the British papers are saying of the Australian Conscription Act. The "Daily Chronicle" (2/8/12), for instance, publishes the statement that the Cadet system of Australia will have a "mischievous effect on technical training," and that "the compulsory movement is unpopular, and threatens to break down under its own weight." The cable does not say, "weight" of what, but the paper evidently suggested by "weight" of its own folly.

C. L. Bushell writes: "Il Secolo," the Italian Republican daily of July 17, contains the announcement of the release of Gustave Herve, author of "My Country Right or Wrong" and other works, and editor of "La Guerre Sociale." There was an immense demonstration on the release of the famous Socialist Anti-Militarist. The warmth of the public welcome surprised Herve, who did not expect anything of the sort. On the following day Herve sent the following letter of thanks to Premier Briand:

"Gustave Herve to Marianna (the nickname of the Republic) and the Premier and Minister for Justice. Before leaving the cell in which your Republican Government, in its impudence and imbecility, kept me for 26 months for my article in 'La Guerre Sociale,' I have been trying to find a word with which to thank you. I cannot find a better word than that of 'Caulbronne.' I send you that hoping that you will take profit of it."

GUSTAVE HERVE.

"The wages of sin is death," used to be a saying of the ancients. Soon it will be said that "The sin of wages is death."

The fact is that civilisation requires slaves.

The Greeks were right there. Unless there are slaves to do the ugly, horrible work, culture, and contemplation become almost impossible. Human slavery is wrong, insecure, and demoralising. On mechanical slavery, on the slavery of the machine, the future of the world depends. —Oscar Wilde.

The human feelings have not changed since the days of Adam. The loves and hates are just as poignant as they were then. But civilisation in the city has taken away a humanity-loving attribute that began with the origin of man. The boiled shirt and high collar rule to-day and night, and man cannot squirm out of them. —Jack London.

Toward the future I look and see a greater race to come—of beautiful women, athletic, free, able in mind and logic, great in love and in material instincts, unashamed of their bodies and of the sexual parts of them, calm in nerve, and with a chronic recognition of spiritual qualities—a race of men, gentle, strong, courageous, continent, affectionate, unselfish, large in body and mind, full of pluck and brawn, able to suffer, clean and honest in their animal necessities, self-confident, with no king or overseer. —Edward Carpenter.

But no ruling class ever was or even can be wholly omnipotent. The capitalists of to-day can no more hinder the process of social evolution, with its resulting march of ideas, than they can intercept gravitation or divert the tides. They are being blindly driven to their fate by social forces which are beyond their command. They are in the midst of social powers which mock their puny efforts to administer. Contradictions arise which cannot continue. As soon as a capitalist country is overstocked with wealth, poverty prepares to stalk abroad. —A. M. Lewis.

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Chidley And Lunacy.

The arrest of Chidley, the now celebrated author of "The Answer," and his detention in a lunatic asylum, illustrates the daring and impudence of man "dressed in a little brief authority." Chidley was a nuisance to the police, neither fines nor imprisonment serving to put him down or close his mouth. He was also a critic of the medical fraternity, so the police hit upon what appeared to them as a happy way out of the difficulty. They arrested him and called in a lunacy medico to certify that Chidley was insane and unfit to be at large. The ground on which the doctor based his opinion was that Chidley was not normal. He was, the doctor said, "remarkable" in his dress. Chidley was remarkable in his costume, but his dress was sanity itself when compared with the frock-coated and bell-topped gentlemen one sees sweltering any summer's day in our city streets.

He was not arrested on account of the remarkableness of his dress, but only on account of the remarkableness of his ideas. His arrest and detention on such a ground involves a peril to each and every one in the Commonwealth. To treat Chidley as a lunatic because he holds remarkable ideas is an outrage upon him and upon every person in the community. It was not contended that he had ever done anyone any harm, or that he had attempted such a thing, but only that he held and expressed opinions which the asylum doctors and the police considered were insane ones.

If the sanity or insanity, reasonableness or otherwise, of any man's views on social, religious, political, or business affairs is to be in the keeping and under the control of the policeman and the lunacy doctor, then we have come to a fine pass indeed. Hitherto there has been an idea afloat that any given set of views on the above subjects were best left to individual opinion, but now that one man has been arrested for remarkable views it is time to ask why invidious distinctions are made.

If one man of remarkable views is arrested as a lunatic, there are many others in worse case than was Chidley. There are whole sections of every community who hold remarkable, if not insane, views, and even the most civilised nations of the present day give expression, through their leading statesmen, to remarkable views. As an instance, where can be found more peculiar views than those held by militarists. Here are men who lead nations into the piling up of armaments through suspicion of each other. In some cases it is the "Yellow Peril," in others the German, French, or English "menace." Each nation makes its own bogey, and proceeds to starve itself to manufacture weapons with which to fight it.

Not long ago, in Sydney, we had a vast combination of religious leaders running a mission. The idea was to scare sinners away from sin and gather them into the fold. Previous missions hadn't had much effect in this direction, but that didn't discourage the organisers of this one who laid their plans with elaborate care to ensure success. When all was over, and the vast amount of energy and cash had been expended, the "catch" was counted. The Scots Church had caught three of its own members, the Anglican Church, according to Canon Bellingham, had "received several cards with the names of those who had signified their desire to join the Church." The Methodists scored best with a haul of 80. So far as its general object was concerned, the mission was a failure, yet the press and pulpit will go on believing in missions and will give expression to the most remarkable views and expectations regarding missions in general and the next one in particular.

At the recent mission the most peculiar views were given expression to. Views which, if expressed by Chidley, would ensure his perpetual incarceration. The leader, Dr. Chapman, talked much of hell fire and eternal damnation, two ideas which have long been given up by all but the most insanely religious. Referring to the Crucifixion of Jesus and Pilate's action in washing his hands of all responsibility, Dr. Chapman said, "Pilate was then showing a lack of moral courage, and the lack of moral courage

was his failure." In "Letters from Hell" Pilate was depicted as washing his hands and crying, "Will they never be clean!" "No they never would be clean!" Stuff of this sort passes the lunacy doctors and police unobserved, yet there is nothing in Chidley's utterances half as remarkable as this. Here is a man who gravely tells an audience of thousands that Pilate, because of a lack of moral courage in a moment of weakness, is destined to be tortured not for a year or a thousand or ten thousand years, but for ever and ever, for eternity. Did the lunacy doctors notice Dr. Chapman and the press writers who cheered him on to make such statements?

No, the lunacy doctor who regards Chidley as insane does not see anything irrational, insane, remarkable, or dangerously degrading and brutal in Dr. Chapman's utterances. The probability is that not one in ten believes now in a material hell, but the majority do not attempt to shut the minority up in madhouses because of their insane beliefs. If they did, they would have to build so many lunatic asylums that there would be no money left to carry on such other insanities as that of national defence.

But the Church is not the only place where the remarkable foregather. On any race day, crowds may be seen on trains and trams rushing to the races to endeavour to win money from the bookmakers. Yet statistics prove that the bookmakers, year in and year out "get home" on the "punters" to the tune of hundreds of thousands of pounds. Yet the "punters" are confident each race day that they are going to win. They are in no ways diffident, but give expression quite openly and in anything but a whisper to the "good things" which they know of. They speak of them boldly, and generously share their "stable secrets" not only with immediate friends who want them, but with unknown people near who don't. They do this not from any vulgar discourtesy or desire to intrude or thrust unwelcome talk upon unwilling ears, but because they are honestly convinced that everybody is interested in racing and thankful for a good "tip." The true "sport" has an abiding faith in his remarkable idea. He will toil every week contentedly in the belief that he knows something "good" for Saturday. Confidence is denied to the wise, but given to the ignorant and the foolish.

On the press there are hired experts in every branch of sport, and the opinions of these men are greedily devoured by those who are studying how to get something for nothing. Some of these men travel all the year round from course to course to collect special information for sporting papers, and though they may have a record of the most astounding failures behind them—a run so consecutive in its ill success as to form a magnificent satire on their sanity and that of those who follow their tips—they declare with prophetic certainty the winners of every race beforehand. The published views of such men are remarkable—more remarkable than Chidley's, but they escape the lunacy doctors. In fact it would not be surprising to find that the lunacy doctor himself goes to the races and puts his "bit on." When the Governor-General, the State Governors, leading statesmen, journalists, artists, and all sorts and conditions of men go to the races lacking "tips" it seems safe to say that the views of the sporting fraternity, like those of the religious are, to say the least remarkable.

In politics the most remarkable views are expressed without let or hindrance. Under the party system of government, the "outs" generally condemn everything done by the "ins" even though they themselves launched what they condemn. On the hustings the most extravagant promises are made most of which are impossible of fulfilment. Yet though such promises are either never carried out, or else have a different effect to that which is expected, there is an abiding faith in party politics. "Show me," says Edmund Burke, "any mischief produced by the madness or wickedness of theologians, and I will show you a hundred resulting from the ambition and villainy of conquerors and statesmen. Show me an absurdity in religion, and I will undertake to show you a hundred in political laws and institutions." This great authority on government rated politics as even more mad and wicked than religion—a hundred times more. Yet there is an unshaken belief in politics. Every law is a failure; every law ever made has wanted amendment immediately after its passage, showing that the views held as to the effects of any particular law were unsound—remarkable. George Bernard Shaw says, "The art of government is the organisation of idolatry," and when we see the idolatrous faith in law and political institutions we are compelled to believe that the statesman organises this idolatry and puts it to his own uses. "The whole business of the poor," says Burke, "is to administer to the idleness and luxury of the rich, in return that of the rich is to find how to confirm the slavery and increasing the burdens of the poor." This is the basis of modern society and if any more remarkable or insane ideas than those that govern the present state of things could be cited from Chidley's book then he is indeed mad, but Chidley's views are sane and clear in comparison with those of the responsible ruling class. That class conceives it to be the whole business of the

poor to minister to the wants of the rich, and all laws are shaped to ensure the continuance of this business. And the poor have for generations tacitly acquiesced in this belief and have gone on voting at each election for the very men who were increasing their burdens. The belief of the rich that the poor will remain in the present grove is surely a remarkable if not an insane one.

If the lunacy doctors are to act in the above matters consistently, most of our religious, sporting, and political neighbours will have to be shut up in asylums for they all hold "remarkable views."

Wharf Laborers Fined.

BY A. JAMES.

Of the sixty-seven wharf labourers summoned for refusing to continue work with a view to enforce compliance with a demand made by them on their employers the North Coast Company, eighteen have been fined £2 each. Woods and Morgan, who were charged with aiding in a strike, have each been fined £5. Judge Scholes has been a fortnight in coming to this decision, for, indeed, this is an important judgment, and on this precedent many a rebellious toiler may be convicted, also grave consequences might ensue for the Labour Party should their judicial guillotine fall too heavily on the necks of those who disagree with the assertions of the State Government, that wharf labourers are but machines built to the order of the North Coast Co.

Since our "leaders," like 20th. century Iscariots, show a treacherous hand; since we see the ex-Labour Holman's representative plotting his hardest with the N.C.C.'s bosses to bring unionists to injustice; since we see the working class coerced into bringing their grievances before an arbitration judge, who, be he however well meaning, has, from his class position, never learned to think the thoughts of toil, nor hunted for a master, nor known the helplessness that haunts the bottom dog, the outcast. For these reasons we must trust no more to parliamentary premises, but through class unionism, compel Parliament to do our will and the Courts to decide in our favour.

The bitter class war that rends society, leaves little room for sentiment. "Patriotism" and the State "reverence," and the Church "love" and the family are ferments from the stagnant undercurrent of economic robbery. To the working class the capitalists represent huge grinding mills, in which toilers are the grist "John, the Miller, grinds small, small, very small." To the employers we represent so much capital invested, and as such must return a due profit. When old we are thrown on the junk heap, when the work will not go round we face starvation in the unemployed army. Opposed by Parliament, by the Courts, Police, and Military, one opening remains, to wound the employer in his most vital part, the banking account, make his business a losing concern; it possible involve him in financial ruin, so that he must plead for a job along with us. Why not make the North Coast Company pay the fines?

The master class has two means of squeezing greater profits out of wage-workers. (1) by increasing the length of the working day so that we shall work more hours to enrich the boss; (2) by speeding up and otherwise intensifying production so that in the same number of hours we shall produce a greater surplus since the employer is ever straining in each of these directions, we find it our lot to work as long and hard to-morrow, but it is open to the workers not only to resist the pressure thus put upon them, but to aggressively shorten the working day and at the same time do less work an hour than before. To force the N. C. Co. to pay the fines, let the wharf labourers resolve to work at only half the usual speed.

Though the Labour Party has attacked starvation strikes, it has not abolished the class war. Strikes, visited with gaol and fine, will quickly learn the irritation strike which, while not made illegal, ensures to the striker his wages throughout the fight, so that the boss alone suffers. Since "going slow," twice as many men would be needed to work the Burringbar, unemployment would disappear and the men would be in a stronger position to increase wages. The most efficient weapon with which the irritation strike can be fought is the lockout, but while organisation, by choosing a time to fight when the boss cannot afford a lockout, and by working along apparently erratic lines of suspension and renewal is ever too much for the employers, there is still another weapon which is handy for use, says Section 44 of the Arbitration Act. If any person, including an industrial union of employers, does any act or thing in the nature of a lockout, or takes part in a lockout, the court can order him to pay a penalty not exceeding one thousand pounds." Should the courts refuse to penalise the bosses, many a unionist will turn from Parliament to battle on the job. The glory of the Labour Party is on the wane, the working class, with conscription and industrial prosecutions coming thick and fast, grow nearer with every act of oppression that One Big Union for which the death of the Labour Party clears the way. In the meanwhile make the boss pay the fines, with interest.

The Tramway Trouble.

BY F. J. RILEY.

Sydney has an electric tramway system that is totally inadequate to cope with the traffic. The consequence is, at certain hours of the day passengers do not ride on them, they literally hang on like flies. It was nothing to see, at the busiest hours of the day, women and girls hanging on the side rails of the car riding to and from work. Now these overcrowded cars had to run to time. If they did not, the employees were fined, reprimanded, cautioned, or disgraced. This state of affairs was the cause of first endangering the lives of the travelling public, secondly the lives of the tramway employees.

People were being killed and maimed weekly; no notice was taken of this until one of the evening papers began to print a "red roll," in which it gave a detailed statement of the number of fatal accidents that occurred on account of the overcrowding of the cars, it daily reported the number of accidents that happened. The people were appalled, and demands were made to Parliament, and to the Railway Commissioners for an alteration of this state of affairs. Both these bodies proved their helplessness. They could do nothing; they admitted this by the tactics they pursued. Parliament that always has so very much talk remained discretely silent on this matter. The Railway Commissioner adopted another tactic, he said—"The cars must run to time, but if any accidents happen those connected with them will be disgraced or dismissed."

The tramway men were being disgraced wholesale, and each would look at the other like oxen in the shambles and wonder whose turn it would be next.

Still the cars were overcrowded, still the cars had to be run to time.

The climax came when two gentlemen upon leaving their club tried to catch a car, but didn't get on to it quick enough to allow the tram to make its time, and thus they were left behind. We can guess the gloriously happy state these gentlemen were in. They went back to their club, and reported to the Railway Commissioner that a beastly conductor had left them behind.

The result, the conductor was suspended.

The tramway men now saw that some drastic steps had to be taken to once for all stop this rotten system that Parliament and the Railway Commissioner had been unable to cope with.

A resolution was carried at a Tramway Union meeting that certain clauses in the Rule Book be strictly adhered to. One of these was to the effect that no passengers should be allowed to ride on the footboards of the cars.

Sydney, through the daily press, laughed, such an idea was absurd. The tramway men didn't think so, and straight way put the matter in action. For a day or so a big rumpus was created, irate passengers demanded that they should be allowed to ride where they thought fit. They got on the footboards and defied the tramway employees to put them off, but they did no such thing. The conductors refused to give the signal to the driver to start until such time as everyone was off the footboard. Sometimes the whole of the service was "hung up" for twenty minutes. The effect was marvellous. By this concerted action the number of accidents greatly diminished. Thus the tramway men proved, when their material interests were jeopardised, that they were capable of rising to the occasion.

Now the strangest thing of all is the fact of how the powers that be are so very very quiet. Not a tramway official will say a word in regard to the trouble. The same with regard to the jabbering politician. He will say nothing. It isn't policy. The trouble should be a lesson to the unionists of Australia, of how it is possible under certain circumstances to wield the weapon of organisation with sudden effectiveness without resorting to the method of strike, nor resorting to a crawl cap in hand to the employer.

This is the most effective weapon that can be used in government jobs. It certainly is a powerless weapon without it is backed up with the necessary industrial might of class solidarity, of realising that if one is to be victimised through the carrying out of certain rules laid down for the working of any department, well the whole department must needs be victimised, and if necessary the whole government institution be paralysed.

The tramway trouble is a lesson, let us learn from it.

"If oxen or lions had hands, and could paint with their hands and produce works of art as men do, horses would paint the forms of the gods like horses, and oxen like oxen. Each would represent them with bodies according to the form of each. So the Ethiopians made their gods black and snub nosed; the Thracians gave theirs red hair and blue eyes.—Xenophanes 500 B.C.

"The past history of man lies in no golden or heroic age, but in one struggle out of savagery."—Lucretius.

The Sugar Industry.

BY U. F. SCHAEFER.

In other civilised, or rather capitalistic, countries one often sees in the picture shows the great Australian lie, the Eight Hours procession. Many a worker sees with a certain amount of envy, others with elevated feelings, how in happy Australia high Government officials, exploiting capitalists, celebrate, arm in arm with brother-worker, the Eight Hours Day. The same Eight Hours Day, to win which the organised workers of other capitalistic countries carry on year in and year out, the bitterest fights, and make the biggest sacrifices against the self-same capitalism and its servile governments which in this country so readily threw the Eight Hours Day at the workers.

It is not my intention to-day to go into the question of different attitudes of the ruling classes with regard to the Eight Hours Day. I wish to emphasise that even if the Eight Hours Day were legalised in the Australian States, it is only a delusion, a hobbling, a stemming of the forward movement of the working class in the same way as are the other industrial laws, wages boards, etc.

When the Eight Hours procession is called a lie, it is so called for the reason that by its action, and mostly by the participation of the authorities therein, amongst the outside world the idea shall be and is pre-empted, that the Australian working class lives under more advanced political and economic conditions than that of other countries, that there are not the same obstacles in the way of the struggle for emancipation of the working class, that, for instance, one of the most important steps on the road of evolution, the Eight Hours Day has been reached.

As the Governments of Australia are interested by rose-coloured pictures of Australian conditions (see George Reid in Berlin)

to draw capital and material for exploitation, i.e., workers here, and the worker organisations and the press do not trouble about the enlightenment on Australian working and economic conditions, it remains concealed to the European working class that here, too, thousands and thousands have to toil and suffer under the pressure of long working hours of 10, 11, and more hours.

Why, it was only last year that the workers in the sugar industry had an obstinate fight to wring from the sugar magnates the Eight Hours Day. That this fight ended with full success for the workers is certainly not due to the enthusiasm of the capitalist and his Government for the Eight Hours Day. But neither is it due to the workers and their organisation in the sugar industry, but solely because the wharf labourers and seamen jumped in, and principally because the sugar lords were unable to get the necessary material for strike-breaking. Though sufficient labour was obtainable to keep the works going in normal times, the unemployed army which is necessary to keep the working class under was not there. To procure this unemployed army by an intensively-carried out immigration policy, the capitalistic Governments of Australia, which they all are Liberal or Labour, fall over one another, and so the situation has completely changed in this season. There is more than sufficient labour at the disposition of the employers in order to carry out the eight hours day and three shifts according to agreement. One must therefore be surprised that still in this year the agreed-to conditions have not been fulfilled. Of course one need not be surprised at the leaders of the organisation. These men have never yet consequential and true-to-principle representative of the workers; they are so much bound up with their Manchesterism that they are bound to go down. Their object in this movement was mainly to dangle before the workers tangible material advantages, or else they would be clear on the moral effect of the two-shift system, and would insist on the carrying out of the agreement. To do otherwise there is no reason, unless to wish wish to lay themselves open to the reproach that they look more to the interests and the profits of the employers than the interests of the workers. It seems apparently nonsense to talk of extra pay for the employer with a two-shift system, as he has to pay for the hours the worker works over 48 in a week overtime rates, that is, an increase of 25 per cent., which means for 100 men about £35 per week. This amount, one might say, the employer would save if three shifts were worked. At first it looked to me like that, and I thought it was the same as we find some employers do in Germany, who—although convinced that the eight hours work day has many advantages to them—still oppose it bitterly on principle in order to stem the advancement of the working class. A few days ago I saw this matter clearer. In the accounting of the overtime a manipulation has been made which I will only call unfair at present, as I don't know whether this was embodied in the agreement, and with what intention. I know that is customary everywhere, and was so also last year, and that is to the disadvantage of the workers and to the advantage of the employers. The leaders of the organisation must know this, the men who occupy such advanced positions should be capable of so much calculation.

When I last pay-day received my wages

for four weeks I received according to my calculation one pound too little. I asked the timekeeper for a statement, and saw and was told on questioning that the calculation of the overtime not the total wages, but the amount after deduction of tucker-money 12s. 6d. per week was taken, and this way the worker receives less money for his overtime than his normal working time. Thus the lowest paid worker receives 42s. 6d., or 10½d., for the overtime, though he only receives 9d., or 12.3 per cent. less, than for normal working hours. He receives for 48 hours normal working time 42s. 6d., but for 48 hours overtime 31s. 2d., whereas he should get for 48 hours overtime 53s. 3d. He therefore receives 43.2 per cent. less than he should and 12.3 per cent. less than in normal working time, and this is the profit and the reason why the employers continue to let two shifts be worked and the workers are cheated out of their money.

To say that the tucker-money is not part of the wages is a childish subterfuge, and is against reason, or else for the same reason one could deduct almost anything. At all events the workers are led by the nose by the employers in conjunction with the leaders of the organisation, which deserves to be made public as soon as possible. Of course under these circumstances I refused to do any overtime, and my refusal was taken quietly, and I only work 8 hours, and I suppose they think the matter is thereby settled. As I have now been informed, the chief engineer has said that from next week three shifts will be worked, but that is still in abeyance. In the other sugar mills the conditions are the same. Besides it is a sign of the hegging of prices. Always against the complaint of higher prices the increase in wages is set off, as in last year, after strike, when the price of sugar rose at once by 3d. to 1d. a lb., and here we see how these things are manipulated.

WHERE THE WORKERS ARE ROBBED.

(By L. Exton.)

Throughout the industrial world we see discontent, the wage slaves of all nations are in revolt against their real and only enemy the capitalist class. What is the cause of all these strikes, lockouts, and riots? Why is it that poverty, misery, and hunger are rife amongst the working class, while the warehouses are full to the roof, that the capitalist class who do no useful toil live upon the best food, drink the best wines, wear the best of clothes, live in the best houses, ride in the best motor-cars, in a word, have the best of everything that it is possible for man to produce? While the workers who do all the necessary work produce all the wealth, fight all the wars (make all the bullets, and stop most of them), live in a state of semi-starvation. The reason is because the workers are robbed by the capitalist at the point of production.

If we look at Society to-day, we find it divided into two sections or classes, one owning the natural resources (land, mines, etc.) all wealth-producing agencies; the other dependent alone upon the sale from day to day of its power to produce wealth through machinery applied to raw materials. The class owning the wealth-producing agencies is known as the Capitalist Class. The producing class is the Working Class.

The chief function of the working class is to produce; the capitalist class to use and consume.

Before the workers can produce they have to find a buyer for their Labour Power, Labour Power is a commodity, and has an exchange value like boots, bread, or any other commodity. All commodities exchange on an average at their value, the value being determined by the average social labour contained in them.

The nature of labour-power is determined by the amount of necessities of life (food, clothing, and shelter) it takes on an average to renew the energy and vitality of the working class. Wages, then, the monetary expression or measure of value, are what the workers receive from the capitalist to enable them to purchase commodities containing a like amount of crystallised social labour.

When the workers sell their labour-power to the capitalist, they receive on an average the value of their labour-power in the form of wages. By buying the labour-power of the worker, the capitalist has acquired the right to use or consume that labour-power by making him produce as he would a machine.

Probably during the first two hours of the day the worker will produce commodities equal to his wages, but THE WORKER HAS SOLD HIS LABOUR-POWER to the CAPITALIST for the day (eight or ten hours), consequently after the first two hours of labour are performed THE WORKER IS PRODUCING VALUES OVER AND ABOVE THE VALUE OF HIS LABOUR-POWER. This is known as SURPLUS VALUE. This surplus is taken by the capitalist because he OWNS the means by which it is produced. It is upon this surplus the capitalist class live, and what they cannot consume is used to produce more wealth for profit-making purposes.

Suppose we take a capitalist who owns the necessary materials for producing boots, to get more wealth from those materials labour-

power has to be applied. Say he buys the labour-power of one man, the value of which is equivalent to ten shillings a day of eight hours, if the workman in eight hours adds to the wealth of the materials the value of forty shillings, we find that in reality he works two hours for himself and six for the capitalist. He produces three times as much wealth as he receives. Although the workers receive on a social average the value of their labour-power, THEY DO NOT RECEIVE THE VALUE OF THEIR SOCIAL PRODUCT.

It is HERE where the workers are robbed. "At the point of production, and no where else." Before the workers can be free this robbery must be stopped. To work then! Agitate, Educate, Organise. Organise your Economic Might to TAKE and HOLD THE MEANS OF WORK—RAW MATERIALS, FACTORIES, AND MACHINERY—FOR THE WORKERS THEMSELVES.

ON IMMORTALITY.

An Interview with Thomas A. Edison. By Edward Marshall, in "The New York Times."

Thomas A. Edison in the following interview for the first time speaks to the public on the vital subjects of human soul and immortality. It will be found to be a most fascinating, an amazing statement, from one of the most notable and interesting men of the age.

The occasion was the recent death of Professor William James, Harvard's distinguished psychologist, and the alleged reappearance or "manifestation" of Professor James's soul on earth.

The newspapers have been teeming with the subject. The psychic researchers are even now quarrelling bitterly over it. The public is puzzled.

Therefore, I turned to Edison, who has solved for us so many puzzling problems. The existence of the soul, of life after death, has lately become largely a scientific question. Professor James, who, it is not a confessed Spiritualist, was very close to the border, worked wholly along scientific lines.

No one has studied the minutiae of science with greater care than Edison. I determined, therefore, to find out what were his conclusions. And the result, as I have said, was amazing, fascinating.

Searching the inner structure of all things for the fundamental, Edison told me he had come to the conclusion that there is no "supernatural" or "supernormal" as the psychic researchers put it—that all there is, that all there has been, all there ever will be, can or will, soon or late, be explained along material lines.

He denied the individuality of the human being, declaring that each human being is an aggregate, as a city is an aggregate. No just judge would, in those modern days of clearing vision, punish or reward an entire city full; therefore, future reward and punishment for human beings seems to him unreasonable. Immortality of the human soul seems as unreasonable. He does not, indeed, admit existence of a soul.

A merciful and loving Creator he considers not to be believed in. Nature, the supreme power, he recognises and respects, but does not worship. Nature is not merciful and loving, but wholly merciless, indifferent. He hints, but does not say, that he believes discoveries of any import will be made by man among the hidden mysteries of life, but thinks the present wave of "psychic study" is conducted on wrong lines—lines which are so utterly at fault that it is most unlikely they ever will produce important information.

"I cannot believe in the immortality of the soul," he said to me, as, with his eyes closed tightly while concentrated in deep thought, he sat the other day in the great dim library which forms his private quarters in the tremendous works known as his "laboratory," at Orange, N.J.

"Heaven? Shall I, if I am good and earn reward, go to heaven when I die? No, no. I am not I—I am not an individual; I am an aggregate of cells, as, for instance, New York City is an aggregate of individuals. Will New York City go to heaven?"

The perfecter of the telegraph, inventor of the megaphone, the phonograph, the aeroplane, the incandescent lamp and lighting system, and more than seven hundred other things, raised his massive head and looked at me with eyes which did not see me because the mind behind them was busy searching the vast mysteries of our existence. "I do not think we are individuals at all," he went on slowly. "The illustration I have used is good. We are not individuals any more than a great city is an individual."

"If you cut your finger, and it bleeds, you lose cells. They are the individuals. You don't know them—you don't know your cells any more than New York City knows its five millions of inhabitants. You don't know who they are."

No, all this talk of an existence for us, as individuals beyond the grave is wrong. It is born of our tenacity of life—our desire to go on living—our dread of coming to an end as individuals. I do not dread it, though. Personally, I cannot see any use of a future life."

"But the soul?" I protested. "The soul—"

"Soul? Soul? What do you mean by soul? The brain?"

"Well, for the sake of argument, call it the brain, or what is in the brain. Is there not something immortal or in the human brain—the human mind?"

"Absolutely no," he said with emphasis. "There is no more reason to believe that any human brain will be immortal than there is to think that one of my phonographic cylinders will be immortal. My phonographic cylinders are mere records of sounds which have been impressed upon them."

Under given conditions, some of which we do not at all understand, any more than we understand some of the conditions of the brain, the phonographic cylinders give off these sounds again. For the time being we have perfect speech, or music, practically as perfect as is given off by the tongue when the necessary forces are set in motion by the brain.

Yet no one thinks of claiming immortality for the cylinders or the phonograph. Then why claim it for the brain mechanism or the power that drives it? Because we don't know what this power is, shall we call it immortal? As well call electricity immortal because we do not know what it is.

The brain, like the phonographic cylinder, is a mere record, not of sounds alone, but of other things which have been impressed upon it by the mysterious power which actuates it. Perhaps it would be better if we called it a recording office, where records are made and stored. But no matter what you call it, it is a mere machine, and even the most enthusiastic soul theorist will concede that machines are not immortal.

If a man has a strong will he can force his brain to do this thing or that—make this effort, abstain from making that one."

"Is the will a part of the brain?"

"I do not know. It may or it may not be. The will may be a form of electricity or it may be a form of some other power of which we as yet know nothing. But whatever it is, it is material; on that we may depend."

After death the force, or power, we call will undoubtedly endures; but it endures in this world, not in the next. And so with the thing we call life, or the soul—mere speculative terms for a material thing which under given conditions, drives this way or that. It too endures in this world, not the other.

Because we are as yet unable to understand it, we call it immortal. It is the ignorant, lazy man's refuge. There are plenty of savages, you know, who still call fire immortal. That is because they are undeveloped, and are too lazy and ignorant to change their present state. This speculative idea of immortality needs but to be analysed to fall wholly to the ground."

"Along what lines shall we analyse it?"

"You may approach it from a dozen different directions and, if you are sincere and in earnest, the result will be the same—it falls. For our purpose we may go back to the cell theory."

We are, as you know, made up, each part of us is made up, of millions of cells. These cells are not absolutely independent, any more than you, as an individual living in New York City, are independent; but each cell is an individual. You are a part of the city, as each cell is a part of you.

Why should you, a collection of cells, be immortal as a collection any more than New York City, a collection of individuals, should be immortal as a collection? Its citizens are continually dying, moving away, and being replaced; your cells are continually dying, moving away, and being replaced.

This world is made up of collections. Your intelligence is the aggregate intelligence of all the cells of which you are made up. Each cell is really a machine, and together all the cells form a greater machine. The brain is a part of the machine.

The brain immortal? No: the brain is a piece of meat-mechanism—nothing more than a wonderful meat-mechanism.

As far as I can figure it out, it is the cells which have the intelligence. You cut your thumb, and the cells rush out—or in a horde of individuals to heal the wound. You see? What I have said expresses it."

The world-famous inventor smiled whimsically. "Again, you are, and every human being is, an aggregate of cells, as New York City is an aggregate of individuals. Will New York City go to heaven?"

"Have you investigated psychic phenomena at all?"

"We don't know enough yet of psychic matters, so called, to even experiment and investigate intelligently."

I asked another question, and he either did not hear me or did not wish to take up the new subject at that moment.

"This brain of ours," he said instead, "is a queer and wonderful machine. What is known as the Fold of Broca, at its base, is where lie stored our lingual impressions in the order in which they are received. There, for instance, is where our knowledge of our mother tongue is stored. It is definitely stored there, and there is definitely where it is stored, just as if that part of the brain was the particular phonographic cylinder on which it had been recorded. Machinery, pure and simple."

To be continued.

The Socialist Postbag.

R. R. (Karna) writes:—

Dear Comrade,—Enclosed you will find Postal Notes for 4 doz. copies of the "International Socialist." I want you to send on one doz. each week until the money runs out. I hope by that time I shall be sending money for a further supply. I am going to try to induce some of my comrades to become readers of the "I. S." I have been a constant reader for six months, and I must say it is the very paper every worker should read. I like the straightforward manner in which your paper deals with the employing class. Most of the papers are afraid to say anything against the moneyed men. I hope that in less than six months you will be able to double the circulation.

Yours sincerely,

(R. R. is proceeding in a business-like manner. He will be able to furnish likely comrades with two or three issues of the paper. In one of those issues they will find food for thought, and will commence thinking. Thinking will lead to inquiry and a thirst for more information. They will want this paper and R. R. will have achieved his object. He will be able to collect their subs. and send them on to the paper. A hundred men like R. R. would make a mighty difference in a few months in working class thought in the Commonwealth. There are thousands such in America, Germany, England, France, and other countries fighting strenuously for Socialist papers, while here there are but solitary workers here and there with the necessary go. Wake up Comrades, and make it hot for the enemy).

J. M. P. writes from Granville:—

Dear Sir,—I enclose 4/- for a year's issue of the "I. S." I am a member of Single Tax League, but your sincere and severe criticism of the entrenched "Labour" politicians who at the bidding of Hughes have adopted Conscription is one of the very reasons why I could never believe in augmenting the power of government as socialism proposes to. When we see how the Socialists of France in office have persecuted Gustave Herve, and how little support he has from the party led by Bebel in Germany, one realises how much faster the demoralising process would go on if all the States became nominally socialistic. I am disposed to regard the private enterprises outside Government as, at present, more a safeguard than a menace to democratic liberty. However much entrenched Capital, etc., may be now, it is also vulnerable, whereas under a completed Government ownership the corrupt forces of privilege and monopoly would be like the military party hope to become shortly in Australia—able to dictate, as was attempted in Adelaide when a military officer ordered a citizen to remove an anti-compulsion placard.

But I recognise it is a big question. Just now, as a member of the Australian Freedom League, I privately rejoice in the splendid fight you are making against this infamous conspiracy against the civic liberties so dearly bought for Britishers by our forefathers. Although the officers of the League are not in a position to commit our organisation to an alliance that would compromise us on other points, it is gratifying to read your generous recognition of our efforts, and I know that among members of the League met by me there is a cordial sympathy with you. Go ahead, and success to you, even to the length of your programme if you can prove it practicable. At any rate, we are heartily at one here, and it is a relief from the experience I used to have, as a Peace advocate, when Robert Blatchford was thrown at my head. I hear he has recanted.

Guess you are hard at work. I am just now trying to do more than my health warrants, but believe reinforcements are not far off, and as it is clear the powers that be are "on the run" we must "up guards and at them." Considering that the great newspapers are unsympathetic, and the Church with its Press mortality afraid to help, and that as the "salutary convictions" show, is the poorest citizens who are mostly feeling the pinch, to say nothing of the voteless child whose father is tempted contemptibly to connive, I think the public awakening so far is simply splendid. Yours in harness.

[While Welcoming J. M. P. as a subscriber, and thanking him for his generous recognition of our efforts, we would correct what seems to be a misapprehension as to the Socialist position. We don't aim at a "completed government ownership" of industry, but rather at a complete revolution of the present system. We have no faith in politicians and party government, and feel sure that the class state will give place to a better system. We know of the backsliding of Socialist politicians in France, England, and even in Australia and elsewhere, and we print further evidence of such in Italy, all of which goes to show the impossibility of doing much good in present-day parliaments, and this convinces us that the Single Tax—relying as it does upon backsliding politicians—is sure to fail. Where are now such old-time Single Taxers as W. E. Johnson, J. C. L. Fitzpatrick, Edmund Lonsdale and others? They are behind Wade, Deakin, and the Tory vested interest. Our

only hope lies in the industrial class, for until we succeed in opening the eyes of the workers they will be at the mercy of every promising political humbug who comes along.]

TO THE SECRETARIES AND MEMBERS OF THE AFFILIATED PARTIES.

The International Socialist Bureau received following letter with request to forward it to all organisations:—
PARTITO SOCIALISTA ITALIANO.
Offices: Rome, via Seminario 87.
To the International Socialist Bureau.
Brussels.

Dear Comrades,—The undersigned, elected by the Congress of the Italian Socialist Party of Reggio Emilia, to members of the Executive Committee of the Party, inform you that the Congress has voted, by about 12,200 votes, the expulsion from the I.S.P. of deputies Bissolati, Bonomi, Cabrini, and Podrecca, whose political attitude has been found by the majority of the Party and of the Congress to be contrary to the principles and the tactics of the Socialist International, and especially for the three first named, for their attitude in connection with the present war and monarchist manifestation, and for the last named, Podrecca, for his attitude as deputy and journalist in regard to the war. These four deputies followed by other members of the Party have just formed a party which they have called Italian Reformist Socialist Party.

The undersigned members of the Executive Committee inform the International Socialist Bureau of the formation of this new party which menaces the unity of the Italian socialist proletariat.

The undersigned protest against the denomination of this new party; the reformist tendency had not been excluded from the party, as it contains a considerable number of members who profess reformist tactics, and that the four deputies have been removed from the party not because of a theoretical attitude or tactics inherent in reformism, but because of acts which the majority of the party, without distinction of theoretical or tactical tendencies, have stigmatised as NON-SOCIALIST.

With the request to take note of our communication, we inform you at the same time that the two members of the International Socialist Bureau, CABRINI AND BISSOLATI, no longer belong to the Italian Socialist Party, and consequently we beg comrades of the International Socialist Bureau in future to send to the Executive Committee (Offices of the Italian Socialist Party, Via Seminario, 87 ROMA) everything concerning the International Socialist Bureau.

With Fraternal greetings,
AGNINI, BACCI, BALAB-ANOFF,
CAGNONI, DELLA SESA, FIONIKO,
MASTRACCHI, MUSATTI, MUSSOLINI, SMORTI, RATTI, TREMATORE,
VELLA, ZERBINI.

C. LAZZARI, Secretary.

Reggio Emilia, July 11, 1912.

The Gen. Secy. "Federated Carters' and Drivers' Industrial Union of Australia," writes:

(Editor, "The International Socialist.")
Dear Sir,—With reference to the article appearing on page 3, under the heading of "Melbourne Notes" of the issue of July 20th. I am directed by the above-named Union to ask you to supply the name of the person who supplied the information that led to the publication of the article in question, which relates to a driver who was employed by a carrier, and who received 8/4 per day, whereas he was entitled to 9/4 per day. And that the Union decided to take no action in the matter.

It seems to me regrettable that you allow your journal to be used as the medium of giving publicity to statements supplied by irresponsible persons, without at least taking some steps to ascertain the correctness or otherwise of the information supplied. A half truth is more misleading and mischievous than a lie.

Hoping that you will reserve your ammunition for the common foe, the Capitalistic Exploiter, instead of hurling it at a section of the Industrial Movement.

I am yours, in unity,

R. CHENEY,

Gen. Secretary.

[We are sorry if the facts were not as stated, but feel confident that our Melbourne correspondent—whose name was attached to the notes in question—had no intention either to mislead or to the Carters' and Drivers' Union an injury. We don't allow "irresponsible persons" to use this paper to make incorrect statements, if we can help it, and are always prepared to hear from the other side in contradiction or rebuttal. As Mr. Cheney suggests, the exploiter, after all, is the common foe upon whom we must centre our main attack.]

A paragraph in "S. M. Herald" (2/8/12) says:—

"A man named John Kerr was fined £5 or two months' imprisonment at North Sydney yesterday for 'assaulting his mother.'"

"A number of Cadets were fined £5 and costs at Wollongong yesterday for failing to attend the required number of drills."

As the above has gone so far without comment, I would draw attention to it. It is a very severe comment on our civilisation for the next century to read. What will they think of it in 2121?

Yours fraternally,
A WELL-WISHER.

A.S.P. News & Notes.

National Executive.

Meeting of A. Council, held at 115 Goulburn street, Sydney, August 25, 1912.

Delegates present: James, Whitmore, Riley (Sydney), Bowen (Balmmain), Knight (Leichhardt - Annandale), Askew (Newtown), Denford (I.S. Club), Slade (Trustee), Jorgensen (Manager), Winspear (Treasurer and Actg. Editor).

Com. Slade elected chairman.
Minutes of previous meeting were read and adopted.

Results of ballot for altering Rule 16, were received.

Resolved that the results be communicated by letter to the branches.

Results of ballot for International Congress Delegates were received.

Resolved that the results be communicated to Branches.

Correspondence: Melbourne Branch wrote enclosing results of ballot on Rule 16. Received.

Leichhardt-Annandale Branch wrote asking the Council to arrange for a deputation to the Lord Mayor, to ask that a public meeting be called to discuss the Defence Act.

Resolved that the Lord Mayor be written to asking him to receive a deputation.

From Adelaide Branch referred to Roy Holland's case.

Resolved that the facts be communicated to the Branch.

From J. Blumenthal out-lining a scheme to fight conscription.

Received, and the matter to stand over for further consideration.

The Manager's Weekly Report was presented.

Resolved that the accounts be paid.

Sydney.

In spite of the inclement weather, the usual week-end meetings were held on Saturday and Sunday evenings, and also in the Domain on Sunday afternoon. Fair audiences and good sales of literature. On Sunday evening, Com. Slade gave an excellent address at the Socialist's Hall, 37 Park Street, when he enforced the necessity for toleration towards all who differed from us, seeing that all such differences were the result of misunderstanding or insufficient knowledge. An interesting discussion followed the various questions being ably dealt with by Com. Slade.

Tasmania.

Alf. Wilson wired from Queenstown on Aug. 26, that the Truckers had achieved a victory in their dispute. The INTERNATIONAL SOCIALIST rejoices in the success of the Truckers and congratulates them on their victory.

Melbourne Branch A.S.P.

On Sunday evening the party's new platform was occupied on the Yarra Bank by Messrs. Jordan, King, and J. R. Wilson. Comrade King was in splendid form, and handled the case for Organisation on I. W. lines in a witty and forcible manner. The same evening our comrade spoke at the party headquarters on the Economics of Labour, the attendance being exceptionally good.

On Monday evening the third monthly dance was held at the Protestant Hall, Rosenthal's Band providing the latest opera music. The attendance was a record one, the comrades who had the organising of same being of the opinion that a larger hall will be required in future.

On Wednesday evening there was a large muster of Sunday School scholars at the indoor picnic held at party headquarters, all thoroughly enjoying themselves.

There has been a fairly good response to the appeal for funds to enable us to print leaflets on Socialism for the purpose of door to door distribution. Those who have not yet contributed are invited to do so, as the printing of the 20,000 leaflets wanted for a start depends on £5.50.

Meetings were held at Collingwood and South Melbourne as usual, good speeches, good attendances, and sales of literature being reported.

J. R. WILSON, Sec.

Brisbane.

Dear Comrade,—At Thursday night's meeting it was decided to wire the result of the ballot on the amendment to the constitution to the Act. Gen. Sec. The figure were 10 papers received: 9 in favour of amendment and 1 informal: which is practically a unanimous vote for the amendment.

You will be pleased to know our open-air propaganda meetings are meeting with great

success. We held a meeting on Wednesday night last at the corner of William and Queen streets. That will be a famous corner before we are finished with it. Wednesday night was a dirty, windy, mizzly night, with the wind from the west, but we took to the box, and Comrades Rees and Reid held the crowd for a couple of hours. The writer had a go also, but between the wind and an argumentative spirit that took possession of the crowd, I did not last long. But we finished up the argument on the street, and sold a lot of literature. We had no papers; all sold out between Saturday night and Sunday afternoon. Saturday night's meeting was splendid, the weather conditions being good. Beadnell in the chair. Rees and Reid again on the box, and held the crowd in a manner that surprised and delighted us all. Brown finished the speaking part, and we concluded a fine meeting by the singing of "The Red Flag." Literature sales good, and our papers practically sold out. We are going to extend our field of operations, and are thinking of holding another couple of meetings every week, one in the "Valley" and the other at "The Gabba." We are out to win, and we are going to win. Make no mistake. The Social Committee have been at work, and our first social eventuates on Saturday night week, August 31st., at the Alliance Hall. Woolloongabba, when it is to be hoped that all comrades and friends interested in the movement turns up to give our first social a good push along. Single tickets 1/-, double 1/6. Good songs, music, and dancing are guaranteed, and refreshments are provided.

Yours, for Revolt,

EDWARD H. BRADY,
Secretary.

Balmmain.

The Balmmain Branch held their Monthly Social at the Oddfellows' Hall, Darling-St., on Sat. night, when a most enjoyable evening was spent in singing and dancing. Com. Nelson was in charge of the musical arrangements and deserves great credit for the way he carried out his duties. Comrades Bowen and Nelson gave a splendid rendering of the quarrell scene in Julius Caesar. All the musical items were well received.

Coms. Moore and Sloan had a good meeting at Roselle with the usual accompaniment of drunks. Literature sold well.

Press and Maintenance Fund.

Already acknowledged, £20 9s 11d. Collected at Club 6s 6d, Bushell 2s 6d. Total £20 18s 11d.

Sydney Propaganda Fixtures.

SATURDAY.

Rozelle—M. Moore, Sloan, Bowen.
Leichhardt—Young, Knight, Walsh.
Newtown—Duffield, Martin, Chambers.
Bathurst-street—Condien, Quinton, Brown.

SUNDAY.

Domain—Chambers, (chair), Willis, Jones, Roche.
Market-street—Green, (chair), Quinton, Riley.
Balmmain—C. Moore, Willis, Bowen, Talbot.
Newtown—Martin, Duffield, Walsh.
Sunday Sept. 1, Socialist Hall, Park-St., Con.
Brown lectures on "The Immorality of Socialism."

WEDNESDAY, SEP. 4.

Com. Quinton lectures on "Childley and the I.W.W."

Socialist Publishing and Jobbing Plant.

Amount previously acknowledged £18 15s 6d.
Received on account: H. L. Denford 1s, H. Dierks 1s, G. F. Lorrimer 1s, J. Quinton 2s, E. Wagner 2s, M. Nielson 1s, L. Chambers 5s, F. Duncker 2s, A. McInnes 2s, Cobarr Branch 8s.

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